Zions Herald

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The United Nations' Major Problem Is Human Rights

Monument to the Resistance Martyrs at Auxerre, France

October 22, 1952

FROM COVER TO COVER

THE EDUCATION OF A CITIZEN is discussed by Richard K. Morton, pastor of the Smithfield Avenue Congregational Church in Pawtucket, R. I. ..... Page 3

Charles Orrin Ransford, Methodist minister of Shelbina, Mo., considers Aldersgate Sunday in CAN THE METHODISTS REPEAT? ..... Page 4

What would have happened IF WESLEY HAD JOINED THE MORAVIANS is conjectured by Homer Watson Henderson, pastor of the Vailsburg Methodist Church in Newark, N. J. ..... Page 5

A report on THE WORLD CONFERENCE ON FAITH AND ORDER at Lund, Sweden, last August is given by the members of the Methodist delegation to the conference. ..... Page 9

In Christianity as well as publishing, it's THE TRANSLATION THAT COUNTS, says Raymond E. Balcomb, pastor of the Sellwood Methodist Church in Portland, Oregon. ..... Page 10

READERS WRITE

Compromise On Diatribe?

The letter in ZIONS HERALD, Sept. 24th, entitled "Compromise?" raises some questions in my mind:

Whence does Glen Trimble get proof of a "progressive degeneration" of a national hero? Whence his information "of the progressive increase in stature of a governor," hitherto rather obscure as far as we New Englanders are concerned?

However, the diatribe is somewhat softened by the question mark attached to the title, "Compromise?"

Olof J. Anderson,
Orange, Mass.

Neither, Nor

Your unsupported editorial assertion (Z.H., Oct. 1st) that "obviously General Eisenhower is far less obligated to Taft than Stevenson is to Truman" is neither "obvious" nor, in my judgment, accurate.

Apparently you have overlooked the fact that Stevenson was not President Truman's first (or second) choice for the nomination. Neither was he the first choice of the delegates when they first met in Chicago. He was given the nomination because he was the first choice of few and the second choice of many — the only man on whom nearly all could agree and who could be expected to win. He did not seek the nomination (as did his opponent) and he did not want it. Like Eisenhower, he accepted it out of a strong sense of duty.

Now what about Stevenson, the candidate? He has conducted a high-level campaign. He has devised his own strategy and written or re-written many of his speeches The more unbiased commentators (Charles Collingwood, Howard K. Smith, Chet Huntley, et al.) declare that he "calls the tune" — not Pres. Truman. He has chosen to talk sense to the American people, stick to the issues (and leave glittering generalities to the General), and compliment the voters by treating them as mature citizens. As Howard K. Smith has remarked, "I have the distinct impression that Governor Stevenson would rather be right than be President."

Eisenhower's relations with Senator Taft, on the other hand, can scarcely be termed "refreshing." Why are Ike's recent statements more Taft-like than those of a few months ago? Why does he endorse all Republicans, "good, bad, and outrageous?" Why does he seek the support of Senator McCarthy, who has slandered Eisenhower's good friend and sponsor, General Marshall? Why, after a recent conference with Senator McCarthy, did Eisenhower delete from his prepared speech sentences which praised General Marshall as a patriotic American? Why has Senator Taft, after a conference with Eisenhower, declared that he and Eisenhower think alike on domestic issues and so far as foreign policy is concerned differ only in degree? Why, after a long period of "sitting on their enthusiasm," have Senator Taft and his followers suddenly become ardent supporters of Ike? The conclusion would seem to be inescapable: Eisenhower and Taft are closer together than the editor of ZIONS HERALD thinks.

I would not be misunderstood. I am not a convinced Democrat. In truth, I am a registered Republican. I would not want to defend numerous aspects of the present administration. I am, however, delighted to have an opportunity to vote for Gov. Stevenson for President. He has a first-rate mind, unquestioned honesty, marked sincerity and humility, and highly successful civilian administrative experience. He is a Woodrow Wilson with a sense of humor. (Many of the people who now revere Wilson would not have voted for him had they been eligible!)

I am accustomed to reading informed editorials in Z.H. May your analysis of the relationship of Eisenhower-Taft and Stevenson-Truman be the exception that proves the rule!

C. Milo Connick,
Whittier, Calif.

Taking Hide Off

I was glad to read your article, "It Takes More Than Sympathy" anent MCOR. It was good, with the factual material this poor soul needed to help him on World-Wide Communion Sunday. Take the literal meaning of the word Christ: "to be rubbed on." When Jesus of Nazareth came along, the generic word in Greek was applied to him, and became the proper noun. He was rubbed on with the oil of God's blessing, the anointed one, God's Messiah. Paul came along and expressed it: "To be in Christ." Think of that "rubbed in" Christ. We are part of him and if we are, then we do more than just the token gifts of a few vitamin pills and blankets. The truth is that most folks love Phillip Morris better than Jesus Christ.

So much for that; may I now "take the hide off you?" No, I wouldn't do that and you know it, but I was distressed by your editorial on the Nixon Affair. It seems to me brother Richard has more than duped us. He left the impression that he saved us money by taking this fund instead of charging it up to his expense account. The truth is, isn't it, that he did spend all he had of his expense fund, in all something like $75,000. Moreover, his 23,000 letters, campaign letters that undermined Warren, while ostensibly seeking to find out who the voters wanted if Warren couldn't get the VP spot, could hard-

(Continued on Page 23)

The Education Of A Citizen

RICHARD K. MORTON

DEMOCRACY CANNOT flourish and indeed cannot be preserved through an ignorant and low-character citizenship. Education and character, involving the means of making sound judgments and initiating sound actions, are vital to its people. Since they have the power to invoke, they must know what to invoke it for.

From the earliest days of our nation, therefore, as you all know, education, public and private, has always been emphasized, together with the principles of religious faith as our different groups interpreted them.

The education of a citizen, then, involved many processes and elements, secular and religious, but in it was and is contained the hope of democracy and of advancement in human relationships. It is a complicated but significant process, involving many elements and activities.

His education is a matter of much more than books or academic courses or the knowledge of ideas. It is a matter of the cultivation of character, relationships with others, concern for society, the willingness to think and act independently and courageously — and much more.

HENRY SLOAN COFFIN, a noted religious leader, declared that a man needs, above all, "a home and a horizon." This can mean, too, that he needs a social setting and a purpose. Bertrand Russell, renowned philosopher, declared, in a recent *New York Times* article, that education has three kinds of purposes — technical, intellectual, and moral. And intellectual education, he added, seeks "to enable the pupil to understand things that are difficult, and to put him in relation to things outside his personal life."

Here, obviously, is something of importance to all of us concerned about a better society. A citizen's education must move him to be aware of and concerned about things outside himself — especially those concerned about community living and its problems. It should teach him co-operation, understanding of others, skill in the techniques of group living, selection of leadership, linking his own social contribution to that of others, and making judgments upon people, things, and forces.

In some ways, I think, we might define education today as basically a thought process which can be straightened and deepened and enriched by character elements, information, and social contacts. Education certainly does not lie simply in academic achievements. It does not lie in mere technical skills. It lies in a set of the mind and of the life which takes on a regard for truth and life. Many of those who win high academic degrees are still not really educated — and many more do not make their knowledge count in the society of which they are a part.

Education for citizenship emphasizes a man's awareness of his responsibility for the environment in which he lives, and it emphasizes that while a man is within himself a fortress and a self-contained agency that has a truly private existence, he is also one who completes his life only as he makes proper adjustments with other lives.

FOR MANY DECADES we have had public education, publicly supported. And yet this very training has not sufficiently educated the individual toward character, toward awareness of the problems of group living, and toward smoother adjustments with other people.

What we lack today is the will and the ability to make proper judgments upon the issues and the human relationships which face us as a group.

The education of a citizen is not well advanced until he recognizes the need of adjustments with the will of other citizens and his common task in establishing and maintaining the public welfare.

Another school year has already begun, and children and young people, together with an increasing number of adults, are once more hard at their studies. So far as citizenship and the welfare of the nation is concerned, the mere completion of courses of study will not satisfy the demands of our day.

There are plenty of technically educated individuals who lack principle and who also lack any sense of social or political responsibility, and who pursue solely their own selfish interests. In them we see the truth of the contention that education really has more to do with a life or a process of thinking or an active regard for human welfare, than it has with mere intellectual attainment or technical knowledge.

STRESS UPON A sound philosophy of education is perhaps indicated if any of this is true. We need to know what to do with ideas when we get them. And when we ourselves have an idea, we have to know how to co-operate with others who have ideas also — and many of them quite different from ours.

Education is perhaps also an enlightened and quickened pursuit of all ideas and relationships and values which will advance human society and fulfill the potentialities of the individual. It is a broadened view of the good and the truth, and a vision of the embodiment of this in human life and society. There are lots of illustrations at hand to show what we mean by this. In sports you may get irritated at the repeated success of some team or organization. You talk about aggressiveness or "the breaks," luck, and so on. The plain truth usually is, however, that the players are simply superior in the long run and have been assembled by a more effective system of recruiting and training which turns out the best. In citizenship the same kind of a process is in operation.

The education of a citizen takes place when he comes to see that there is something more involved than his own ideas, his own freedom, and his own personal goals. It progresses when he comes to value certain processes and goals which minister to the welcome of citizens as a whole.

Someone told, a few weeks ago, an amusing tale of travels to the South Seas and of taking such gifts as clocks to the natives. In one case some natives were given

(Continued on Page 20)

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Making Size An Asset

Dr. Harold C. Case, president of Boston University, has announced a long-range planning program for Boston University that commands respect and interest. Realizing that this tremendous educational organization could find its size a handicap, Dr. Case told the annual meeting of the trustees last week that academic affairs, the building program, and the needs of the individual schools and colleges in terms of endowment and equipment are being currently studied throughout the entire university. The university, said Dr. Case, cannot content itself with mere self-criticism, but must be in an agile position to lead, rather than to follow, the changing educational methods and perspectives. "We will keep standards high," he said, "but will not worship the latter at the expense of the spirit."

We say that Dr. Case's report will command respect because of its emphasis on the person, rather than on the mass of people affiliated with Boston University. It will be interesting because the democratic process, rather than top-level decision, dominates the procedure Dr. Case has described. It is an application of education to the basic democratic structure, and we believe that our world and this nation desperately need this kind of thing. His final words in the report were, "With loyalty to one another, with complete dedication to high goals, and with Divine guidance, we will not fail."

United Nations Day

On October 24th, we will observe the 7th anniversary of the organization of United Nations. The idealism of seven years ago has been dimmed, and UN is currently involved in its most crucial test. The attacks on UN come from two extremist camps, the isolationists and the communists. The main body of world opinion, we believe, still believes that in the UN we still have our greatest hope for removing the causes of war and for the establishment of lasting peace.

There have been failures, but there have been significant achievements. We have seen effective remedial work done in the field of human rights, humanitarian efforts through the world health organization, clear evidences of success through the food organization. True, these and other efforts are but beginnings of even more tremendous tasks ahead, but what we have done through UN represents what the will of the people has demanded.

UN is not a directive agency, it is an agency of all the people of the world, and can do no more than the people of the world will allow it to do. If it is to fail, it will be because we allow it to fail; and by the same token, if it is to be an effective instrument for world security, it must be because of our devotion to it and our insistence that it be empowered to work freely throughout the world.

UN needs more and more of the influence of religion: not sectarian religion, but free and inspiring opportunity for the exercise of worship for men and women of all creeds and faiths. The meditation rooms at Lake Success proved their worth, but we ought to support the drive to provide a Prayer Room at the new UN building in New York City. Contributions to the $10,000 fund for permanent quarters and furnishings for this room should be sent to United Nations, N.Y. It would be a good way to celebrate United Nations Day if you sent such a gift.

"Slightly Different"

Stanley Lichtenstein of Protestants and Other Americans United for Separation of Church and State was concerned about a Roman Catholic editorial which had charged that in the State of Virginia acts of discrimination had been committed against Roman Catholics by several towns. The *Catholic Standard* of Richmond was interviewed as to just where these towns were and as to the exact nature of the discriminatory acts. The summary of Mr. Lichtenstein's

query and the replies by Fathers Hannan and McClunn make interesting reading:

1. Q. The *Standard* editorial states that the "Diocesan Missionary Band of the Diocese of Richmond . has often been refused permission to give talks in various communities by the civil authorities." Was the permission of public officials deemed necessary in order to hold church services on church-owned property, or was permission sought for the use of public property?

A. (by Hannan): For open air meetings, I guess.

A. (by McClunn): For talks to be given from trailer chapels parked at or near public school grounds or other public places.

2. Q. Do you know of any Virginia laws which require "cult" leaders to obtain police permission to hold services in their own buildings, as is required in Italy?

A. (by both Hannan and McClunn): No.

3. Q. If Virginia had such laws, would you regard them as good or bad laws?

A. (by Hannan): They would be perfectly proper laws.

A. (by McClunn): It is to be regretted that the matter was publicized at all. I'm sure that Bishop Ireton had no intention of starting any fuss over the thing. The *Catholic Standard* was only trying to show that persecution can occur anywhere, and that there are different ways of dealing with the problem. The whole affair has been exaggerated by the newspapers.

There can be no religious freedom if the sort of thing Italy has done is tolerated, anymore than there can be religious freedom in Russia or its communist satellites. Roman Catholicism ought to lead in a repudiation of state interference with religion: they would gain far more by such a move than in following their present policy of encouraging curtailment of religious freedom in some parts of the world and demanding freedom in other areas. Freedom is freedom, it is not "slightly different" depending upon geography.

The Yankee Methodist

Dear Golden Dome:

Life has been so uncomfortable for me since writing that editorial of approval of Mr. Nixon, that I have now become rather numb from all of the spankings I have had. The letters still abound, as you note from this week's "Readers Write" page, and then I got news from a friend last week that the boys at Boston University School of Theology had taken a straw vote and had come up with further repudiation of my position! The faculty, according to my informant, voted 12 for Stevenson and 2 for Eisenhower; the students voted 51 for Stevenson, 33 for Eisenhower, and 5 for the Socialist Party candidate, Mr. Hoops. At least there are 33 student friends of mine at my old Alma Mater, and two left on the faculty! Of course some of my best friends elsewhere are for Stevenson, too, but they are a bit haughty with me these days and I will be glad when the election is over so that we can discuss pleasant things again. . . . Speaking of pleasant things, I attended a meeting of the Friars Club last week and was again reminded of what a wonderful thing good honest fellowship with brother parsons can be. This business of being a printer's devil has interfered with too much of that part of my life and it was good to get a taste of that gathering where good fellowship and lively discussion stretches one's mind and heart and sends you out feeling that you really belong to something pretty wonderful when you are part of the church. I met a chap later that same day who pulled that old chestnut out about getting far more religion out of a walk in the woods than he did by going to church. I told him Pat McConnell's story about that fellow who hit his wife over the head with a baseball bat while walking with her in the woods because he found that nature provided a more pleasant atmosphere! Then I moralized a bit on the subject of motives and inspiration and other factors of religion which, I think, can hardly be understood by a walk in the woods unless something has gone on before. Let's not kid ourselves about this nature-loving excuse for not going to church: you've got to have a relationship to people that is rooted and grounded in something profound. I believe that the experience of Christian fellowship is one of our most important needs, and we ought to be doing a far better job than we are now doing in a lot of our churches to develop that fellowship. Leslie Johnson in his parish paper at Wesley Church, Springfield, Mass., tells of a chap who entered a church wearing his hat. Les says that the fellow sat for a time in the morning service with his hat on until a deacon (it was, of course, a Congregational church) came up to him and said that men took their hats off in that church. The fellow took his hat off and said, "I've been coming here for a number of years, and I kept my hat on this morning to see if somebody would finally speak to me!" Now things aren't that bad, but it is a good story and if you see anybody sitting around your service with his hat on, you will know what to do. . . . esb

What Does The Church Demand?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR NOVEMBER 16.

MATTHEW 10:1, 24-25a, 34-39.

Denominational Demands

"What does the Church demand?" is a question which might easily be answered for 9,000,000 Methodists by reading the *Discipline* of The Methodist Church. But this easy dodging of the issue would not answer the question for 50 million members of the two hundred sixty denominations of the Christian Church in the United States. In the *Discipline,* handbooks and other rules and regulations of local churches and denominations, the financial demands of the churches, local and general, can be found. I shall leave all of this to the denomination, official bodies and church treasurers to answer, and deal only with the answers to the question — "What does the Church demand?" found in the lesson text, in the verses selected from Matthew's Gospel.

Jesus answered the question we are considering in these words recorded by Matthew: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." The other words of Jesus, found in this lesson's selection, make it very clear what this working agreement with life means. Every denomination operating under the name of Christian is bound by this philosophy of Jesus. Anything less is a practical kind of heresy which cancels the validity of the demands made by a denomination or local church on its members.

If these exacting and pungent words of Jesus mean anything at all, they clearly indicate that a Christian finds life by losing it in all-out, total living in a Christian way. And this means something very definite and specific in the way of belief, ideals and actions. It all goes far beyond the routine, casual answers. "I will," "I do," or "I will endeavor so to do," recited by people when "they join the Church."

The Mission Of The Twelve

The words of Jesus recorded in the tenth Chapter of Matthew were spoken to his twelve disciples under the title "The Mission of The Twelve." Matthew gave the setting and background in the first four verses which make the quotation valid and authoritative. Jesus, according to Matthew, "called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

The names of the twelve disciples were posted by Matthew down to "Judas Iscariot, who betrayed him." Then follows a very important statement by Matthew, "These twelve, Jesus sent out, charging them."

We get close to the answer of the question "What does the Church demand" by finding what Jesus demanded of himself and his first twelve disciples.

Jesus sent his twelve disciples "to the lost sheep of the house of Israel." If we understand what this meant to the twelve disciples to whom Jesus spoke, and sent forth to carry on his work, in his name and for his sake, he was most concerned about his own people, the Jews. He was asking them to preach his gospel of love of God and one's neighbors and announce that "The Kingdom was at hand" in the new way of life they were living and preaching.

Jesus was making a clean break with the dead legalism, the outworn tradition, and the cruel religious bondage which had enslaved his people. At the same time he was doing this to save the priceless and living faith of his people for the present and the future. This was the task to which Jesus called his twelve disciples. And he asked them to meet no demands he had not also made upon himself, and made this clear by saying, "A disciple is not above his teacher, nor a servant above his master."

The Mission Of The Successors To The Twelve Disciples

The fantastic process by which denominations have rigged up an "Apostolic Succession" has no basis in the words Jesus spoke to his twelve disciples as recorded in the tenth Chapter of Matthew.

Every disciple of Jesus worthy of bearing the name Christian is in this apostolic succession. Vachel Lindsay has a great poem on "The Endless Line of Splendor." Jesus began a new line, not alone of splendor but of life, when he called his twelve disciples to himself and gave them the challenge to teach, preach, heal and suffer, even if necessary give life itself to his kingdom. And we are in this line, if we dare to call ourselves his disciples.

What this means to the members of the Christian Church is said by Elton Trueblood in a book published on October 1st with the title "Your Other Vocation."* On the cover flap of this powerful book this appears: "Every Christian, Dr. Trueblood makes clear, has as much of a sacred calling when he joins his church as had his minister when he was ordained." With this revolutionary, but perfectly "Biblical" idea, one of the most popular and forceful writers on religion today starts his new book.

Only a revitalized Christianity can arouse men and women as we need to be aroused. The only religion which has the slightest chance of performing the miracle required to save our civilization is the Christian Gospel. This is the only known force that is more than a match for the passionate zeal which Communism has been able to create in the past generation.

One quotation from the book "Your Other Vocation" is necessary to prove the worth of the message it carries: "The early Christians, who had been severely beaten and admonished to keep quiet, proceeded with their public and private witness without the loss of a single day, but their modern successors are satisfied if they go to church on Easter."

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* "Your Other Vocation," Elton Trueblood, Harper & Brothers, New York, Price, $1.50.

The World Conference On Faith And Order

By The Methodist Delegates

WE WHO WERE fortunate enough to be asked to represent The Methodist Church at the Third Conference on Faith and Order held at Lund, Sweden August 15-28, believe that some report of this highly significant gathering will be of interest to Methodists.

In August, 1954, the eyes of the Christian world will be focused upon Evanston, Illinois. There the Second Assembly of the World Council of Churches will be held, the first since the World Council was formally constituted at Amsterdam in 1948, and the first major ecumenical gathering of any sort in the United States. The Lund Conference was in part preparatory for this, yet had distinctive functions of its own. When the World Council of Churches was created by the merging of the "Faith and Order" and the "Life and Work" movements, the former maintained its identity as an important commission of the World Council. Lund, as the "Third Conference on Faith and Order" stands in succession from the Lausanne Conference of 1927 and Edinburgh of 1937.

What is "Faith and Order?" The particular task of this movement has been to study the agreements and differences in the theology and nature of the churches, especially those which present barriers to organic union, and to explore channels for coming together. The knottiest problems have proved to be those in regard to what the Church itself is, leading to diverse views as to the authority of its ministry, the sacraments, and forms of worship. Hence, we have to acknowledge that the Lund Conference did not get far in the solution of these problems.

THE THREE MAIN foci of the Lund studies were nature of the church, ways of worship and intercommunion. Of late, there has come a new recognition of the "nontheological factors" which keep churches apart, and the functions of the Commission on Faith and Order as stated in the revised Constitution adopted at Lund are "to study questions of faith, order and worship, with the relevant social, cultural, political, racial and other factors, in their bearing on the unity of the Church.

A picture of what happened at Lund can perhaps best be gathered, not from a detailed report of addresses or findings, but in terms of what bound us together in worship, work and fellowship. The Conference met in a hospitable, lovely old university town in southern Sweden, fifteen minutes by electric train from Malmo, which lies just across from Copenhagen. All sessions for business and discussion were held in the main building of the University. Meals were served with abundance (smorgasbord fashion) in the university dining hall; and worship services were held in the beautiful 12th century cathedral (the Domkyrkan) a few yards away.

The Conference personnel was made up of 220 official delegates chosen by their churches, many of whom brought their wives, and with the consultants, accredited visitors, fraternal visitors, youth group and staff, the number came to 420. One hundred thirty-five communions from forty-five countries were represented. As in all ecumenical gatherings, the flowing robes and richly-hued raiment of the Eastern Orthodox, High Anglican and Oriental delegates attracted much attention from the town's people and added color to the gathering. The Conference rejoiced that it was possible for delegates from East Germany, Czechoslovakia and Hungary to be present, but greatly regretted the enforced absence of any from Russia, Romania, Yugoslavia or China. For the first time, the Roman Catholic Church sent several official observers, and a message of friendly greeting was received from the German Catholic Congress meeting in Berlin.

BOTH THE HIGHEST dramatic moments and the ongoing life of the Conference centered in the services of worship at the Cathedral. The Conference was opened on the first evening by a moving service conducted by Bishop Holt. And no one present will ever forget the great Swedish Lutheran Communion service on the first Sunday morning open to all by invitation of Archbishop Brilioth, Archbishop of Uppsala and Chairman of the Conference. An event of great moment to the town's people, as well as the Conference, which could have been a mere spectacle but was instead a deeply worshipful experience, occurred on the second Sunday evening. After a colorful robed procession of the delegates had filed into the Cathedral, a service was held at which the King and Queen of Sweden were present. Of equal importance, however, were the daily morning services of worship held in the Cathedral led by the representatives of diverse religious traditions but with a common loyalty to our one Lord. One of these was led by Dr. Oscar Thomas Olson. The services, though conducted in French, German or English, could easily be followed by prepared translations and the Holy Spirit spoke across all language barriers.

THE LUND CONFERENCE did not begin at Lund, for theological commissions had for many months been gathering material on its three main themes, and brochures and books had appeared dealing with the nature of the Church, ways of worship and intercommunion. The Conference program was based upon these studies as background. After some introductory addresses on the present status, tasks and functions of the Faith and Order Commission, the Conference settled down to its main job, the interchange of ideas in the sections. The official delegates and invited consultants were allocated to sections of fifty to sixty members each, three on the Church and one each on the other topics. The sections, small enough to permit any member to speak freely, were a fruitful source of the interchange of ideas and a means of growth in common understanding. The reports drafted by each section to summarize its agreements and differences were discussed by the Conference as a whole, re-

turned to the sections for revision, and again brought to the plenary session for discussion and adoption.

WHAT CAME OUT of these discussions? The main ecclesiastical families represented were the Eastern Orthodox, Anglican, Lutheran, Reformed and the free churches, and it cannot be said that any made significant concessions. Yet there was present a mood of sensing our common need for union and the tragedy of our divisions. There was certainly a growth in mutual understanding, and an awareness that while deep convictions cannot be compromised and the road to union is long, it is a road which must be earnestly followed. There was an increasing recognition of scripture as the common basis of our faith. The official recognition of non-theological factors as grounds of disunity was pleasing to most Americans. American churchmen, though still conscious of being regarded as a minority segment in the world church, took a larger part and were more favorably listened to in this Conference than in any previous one of its kind.

This report should not end without a reference to our fine fellowship, not only with the fellow-delegates of many communions, but with Swedish and World Methodism. Some of the "highlights" of the Conference were the fine excursion into the country provided for all, and the dinner and reception for official delegates and their wives given by the city and parish of Lund.

On the second Sunday a number of Methodist pulpits were filled by members of our delegation. Dr. Oscar Thomas Olson and Dr. Robert Cushman preached in Malmo and Professor Georgia Harkness in Lund. Under the call of Bishop Holt, who is President of the Methodist World Council and recognized as leader by all other Methodist Churches of the World as well as ours, the Methodists present spent a very profitable evening together discussing the Methodist emphasis in the ecumenical movement.

METHODISTS ARE taking a significant part in the Faith and Order movement. Bishop Holt was not only leader of our delegation, but is a member of the Faith and Order Commission and of the Central Committee of the World Council. Walter Muelder is a member of the very important "Committee of 25" who are preparing for the Evanston Assembly, and goes from Lund to a nine day deliberation on its theme at the Chateau de Bossey near Geneva.

The ecumenical movement is bound to grow slowly, and more slowly in its theological and ecclesiastical roots than in its action. Yet it is unmistakably moving forward. In the steps taken at Lund, we rejoice to have had a part as your representatives. — *The Methodist Delegation at the Lund Conference on Faith and Order: Ivan Lee Holt, Chairman; Oscar T. Olson, Secretary; Robert Cushman; Georgia Harkness; Walter Muelder; Albert Outler; W. Aiken Smart; and William Cannon (representing the World Methodist Council). (Dean Clarence T. Craig was not present because of illness.)*

The Translation That Counts

RAYMOND E. BALCOMB

WHETHER THE recently-released "Revised Standard Version of the Bible" will commend itself for use in private devotions and public worship, and so become one of the epoch-making English versions, nobody knows. There are many who believe that it will; but nobody will know for at least a generation or two.

In the meanwhile, it may be a good time to give some consideration to what, in the final analysis, is the translation that really counts: the translation one makes of Biblical truth into his own life.

At the close of a little volume I once perused in a second-hand store was this inscription, in some previous reader's hand: "Here ends the reading of this book. Now for the living of it." That's the important thing about any worthwhile book, isn't it? And supremely about the Bible? "Now for the living of it."

A letter appeared last spring in a newspaper in Middletown, New York. It was signed by the senior class of the local high school, and told of their plans for their annual Easter-vacation trip together. The custom was to go to Washington D.C. But the year before, because there was a Negro girl in the class, the group had been forced to stay at a third-rate hotel. Their classmate could not eat with them, could not ride with them on public conveyances, and could not enter some shrines in our nation's capital through the same door. This year's class had five Negroes in it. To make things easier for their white classmates, these five had offered to stay home. But the others would not hear of it. Instead, they voted to spend their vacation together in Boston.

IN THE LETTER explaining their decision they said, "We expect to have a good time in Boston. We will not see the Declaration of Independence, or the Constitution of the United States, but we will know that we are living those documents." Well, that's the translation of the Declaration's "All men are created equal" that counts! That's the translation of the Constitution's expressed aim "to establish justice" that counts! And the translation of the Bible that counts is the one we make into our daily lives. Let's look briefly at something of what that involves.

For one thing, if we are to translate the Bible into our lives, *we must know it.* There is no substitute for reverent and persistent personal study of Scripture. Just having a Bible to press flowers in never did anyone any good. Not even getting it out and dusting it off when the preacher is to call is of much effect. Nor will it do to use it as a crutch or a fire-extinguisher, to be dragged out when there's difficulty or crisis. One must read it regularly. One must read the hard parts as well as the interesting, the unfamiliar as well as the favorite.

A MEASURE OF our current Biblical illiteracy was afforded by a television script-writer recently. In preparing his script he wanted one of his characters to say, "Man does not live by bread alone," and the other to reply, "Oh, yes, Genesis," or whatever the correct reference was. Not knowing where to find it, he asked the CBS research department to trace it. In due time the answer from that center of erudition came back: "Man does not live by bread alone — not even pre-tested bread — from *The American Character* by Denis Brogan." We'll never make any kind of a decent translation of the Bible into our own lives until we know it better than that.

Wallace Nutting tells in his autobiography of a very profane man who was a notable collector of Bibles. He would go home swearing like a trouper in boasting of some new acquisition. Of course, he never looked beyond the title page. Even when he had paid $100,000 for a single specimen, says Nutting, "he didn't get enough for his money." He never had the edition that really counted. He never translated it into his own life because he never read and studied it.

In the second place, if one is to translate scripture into his own life, he must *look for principles rather than rules.* Anyone who thinks that he can read out of the Bible a literal rule to cover every phase of his life is looking for the wrong thing. It contains many rules, to be sure, but its genius — as both Jesus and Paul insisted — was in the principles it revealed.

A RULE IS A detailed application; a principle is a moral law general in scope. So the Ten Commandments are rules: detailed applications of the principle of reverence for life. The first four commandments enjoin reverence for the Divine Life; the next three, reverence for human life; and the last three reverence for social or community life. So tithing is a rule. The principle is that God owns everything and we are just temporary caretakers. Many a man has obeyed the rule of giving a tenth of his income while neglecting the weightier matter altogether. You might set a tithe as a sort of minimum standard, but to think that because you've given it you've discharged your obligation to God is to miss the principle altogether.

We ought not to look for rules, then, telling us whether we can dance or play cards or not. We ought to look for the principle of the sacredness of personality and its wholesome development. We ought not to look for some mathematical rule to figure the month, week, day, and hour of the end of the world. We ought to look for the principle of God's judgment and the certainty of the triumph of good over evil. We ought not to look for some rule as to the posture of conversion. We ought to look for the principle of God's redemption of the penitent wherever he may be and however much or little emotion he may have about it.

George A. Gordon, in speaking of how the Sabbath was kept in Scotland a hundred years ago, tells of a dear old lady who had administered a sharp rebuke to a young man who had broken the letter of the law. He defended himself by appealing to the example of Jesus who allowed his disciples to eat corn on the Sabbath. "Aye, laddie, I ken that, and to tell ye the truth, I never thought any the better of the dear Lord for his behaviour on that day." In looking for the rules, she missed Jesus' great principle altogether.

Finally, the third aid I want to mention in connection with translating the Bible into our own lives is to *look for stimuli rather than sedatives.* The great task of God's word has never been to put people to sleep in complacent self-righteous satisfaction. It has always been a spur to action, a goad. It drove Abraham out into a land unknown to him. It drove Moses to a task he said was too hard for him. Remember how the author of Hebrews calls the roll of the saints in the eleventh chapter? What were they famous for? Sprinkling holy water on the status quo? Hardly. They "conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness . . . suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword." James Russell Lowell used to say that there is enough dynamite in the Sermon on the Mount to blow this world to smithereens. The first Christians had the somewhat dubious distinction, in the eyes of their contemporaries, of being men who turned the world upside down.

IT IS NO TRUE translation of the Bible which makes people strangely at ease in Zion, sentimentally sure of their own salvation while not displaying any active concern for the redemption of the society of which they are a part. It is not true translation of the Bible which makes Christianity the reclining couch of a celestial psychologist. As Halford Luccock has pointed out, some people "are almost on the verge of rewriting Scripture to read, 'if any man will come after me, let him relax.' Or, 'Go into all the world and keep down your blood pressure.'" The Bible was meant to be a stimulant, not a sedative.

Bishop McConnell says that his mother was "the most habitual and persistent Bible reader" he has ever known. More than that, she seems to have made a fairly effective translation of it into her own life. She became the chief friend of her community. It seemed that a baby could not be born in that part of the world unless Aunt Nan (as the neighbors called her) was on hand to make its coming easier. She served the Church for over 60 years, once being an elected delegate to General Conference. Out of a widow's resources she paid the largest single subscription to the building of the house of God she worshipped in. She lived to see her family give over 200 years effective service in the Christian ministry.

AS WHITTIER HAS IT:

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls."

It's the translation of the Bible that we make into our own lives that counts!

Library of the
UNION THEOLOGICAL SEMINARY
New York

WORLD VISION INSTITUTE

A World Vision Institute is being held at the Morgan Memorial Church of All Nations, beginning Sunday evening, October 12th and continuing for three Sunday evenings This series of meetings has been planned for families, and mothers and fathers were encouraged to bring their children to hear speakers on Latin America, Africa, Japan, the Phillipines and Okinawa. Supper is served by the Woman's Society of Christian Service, the Wesleyan Service Guild and the Young Adult Fellowship. After these suppers, recreation has been planned.

The speaker for the first meeting was the Rev. Maurice Daily, Methodist missionary in Cuba. Mr. Daily, whose experience includes work in Latin America, has been responsible for Christian work in the Matanzas District, where approximately 200,000 people live. He was educated in Emory University in Atlanta, Georgia, and at present is on furlough in the United States.

On October 19th the speaker was David Amugbe Shodekeh, who was born in Sierra Leone, West Africa. Mr. Shodekeh was educated in his native land, and preached among the thousands of diamond miners there. Sensing the needs of an awakening Africa, he left his pastorate for further study at Edinburgh University, Scotland, Lincoln and Temple Universities, Pennsylvania, and Hartford Seminary Foundation, and is now studying for his Doctorate at the Divinity School of Yale University. He plans to return to his native land.

On October 26th the speaker will be Dr. Thoburn T. Brumbaugh, the administrative secretary of the board of Missions and Church Extension of The Methodist Church for Japan, Korea and the Phillipines. Dr. Brumbaugh has made four visits to Japan and other Far Eastern countries since the end of hostilities in the Pacific. Previous to the war, he was for 17 years a missionary of The Methodist Church in Japan. During recent visits in the Orient, Dr. Brumbaugh has interviewed religious and social leaders in Japan, Korea, Okinawa and the Phillipines. In Japan he twice discussed these conditions with General Douglas MacArthur, and on one occasion was granted an audience with Emperor Hirohito. In Korea he talked with General Hodge, Dr. Syngman Rhee, and other outstanding leaders. He made arrangements for the re-opening of Protestant missionary service in Okinawa. Dr. Brumbaugh was educated at Ohio Wesleyan University, Boston University School of Theology and Union Theological Seminary.

Each night the meeting closes with a worship service, the first two of which were conducted by the Rev. John L. Bryan, the associate pastor of The Church of All Nations, and on October 26th the Rev. John E. Barclay will conclude the series. The meetings are open to the public.

You're Only Young Once

HOOVER RUPERT

On a recent Sunday afternoon some of us participated in the dedication of a very beautiful chapel. It is the Children's Chapel on the campus of the Methodist Children's Village in suburban Detroit. The chapel is lovely in every way. Built especially for the worship of God by the children in this remarkable Children's Village, there are many distinctive features that are not to be found in other houses of worship.

Of the many beautiful features of this chapel, I think I was most impressed with the art glass windows. The chancel window is the nativity scene, done with simplicity and reality, and with exquisite beauty. The equally beautiful balcony window pictures Jesus as the Pilot, and the trusting boy in the picture suggests that through teaching and learning, and under divine guidance we achieve the personal experience of faith. This is the last impression one gets as he leaves the chapel.

However, the series of sanctuary windows is the feature that impressed me. "The Children of the World" is the theme of these twelve windows. Pictured in each window is a contemporary child of today's world. At the bottom of the window is a scriptural phrase that has special meaning for children. But here, in order one sees, a Dutch girl, a French boy, an American Indian girl, an African boy, a Puerto Rican girl, an English choir boy, a Canadian girl, a Palestine boy, a Japanese girl, a Chinese girl, an Indian Nepalese girl, and a Boy Scout. As I sat in the chapel during the dedication service I was much aware of the sunlight coming through these windows. It reminded me of Dr. Earl Marlatt's story of the child's description of the figures in a chapel's stained glass window as being "saints the light shines through."

Here on the Sunday before World-Wide Communion Sunday, we had a graphic symbolism of the fact of one world. Maybe we haven't achieved it as political reality; maybe there are many barriers to be overcome before we achieve a lasting and just peace in the world; maybe in personal and international relationships we haven't kept pace with transportation and communication which have made one geographical world a reality in our time; but, here will be children coming and going regularly to and from their place of worship. While in the chapel they will have visible symbols of the world-wide character of Christ's church, and the light streaming through the "Children of the World," may well be the means of bringing to reality these unrealized dreams of world brotherhood and world peace.

Even if you don't have the visible symbols to remind you, I hope you will every now and then stop to remember those youth of the various nations around the world who share your religious faith, and whose future is bound up with your future as never before true in any youth generation. It is not an idle thought that out of today's youthful generation will come someone or several someones who will be used of God to make this dream of one world a living reality. Come to think of it, it must happen! Don't go away, you may be one of those!

WESLEY WOULD NOT LIKE THIS!

George A. Crago

"Carrying signs stating that 'This job is not being constructed by 100 per cent AFL labor,' the pickets march up and down in front of the church — but work is going right on just the same." That brazen, shocking statement appeared in a recent issue of a Methodist publication and it concerned the construction of an expansion project at a Methodist church.

Both the pastor and the contractor said the pickets were not interfering with the workers, many of them young men and young women who are being given a deplorable lesson in industrial relations at the knee of a so-called disciple of John Wesley.

The report does not indicate whether the contractor is a chronic

mployer of non-union workmen, or whether there are other circumstances which enter into the picture, but the magazine article definitely conveys the defiant attitude of the person who sent in the report toward organized labor, and it would seem that the minister has set an example of belligerency toward the unions which is being aped by the congregation.

When it is considered that John and Charles Wesley are credited with saving England from communism or some other kind of "ism" because of their preaching of a social gospel, and in the light of the Methodist Social Creed of 1908 (amended, to our regret, in 1952) it is difficult to understand how a reputable Methodist publication could let such a report get by. Surely its editor must have slipped up on that one.

The churches, Methodist included, have a very shabby record in regard to the payment of prevailing wages for work they contract for, including not only building construction but printing and public relations and janitorial services and other activities where there is the choice of paying what others pay, or trying to get around the prevailing wage on the excuse that the church is too poor to pay the scale.

Many times this is not the case and churches which are well fixed financially continue to hide behind the legendary "poverty" of religious organizations. Entirely too often the minister is at fault, and if he insisted that the church also has a responsibility in keeping wage and living standards up, there would be little or no opposition to paying the prevailing wage, unless it came from some confirmed union-hater who really has no place in the leadership of a church, most certainly not in one which follows in the socially-conscious footsteps of John and Charles Wesley.

The first book of the Bible makes it clear that we are our brother's keeper, and the prophets and the Master, himself, reaffirmed that truth again and again. The church referred to has, according to the report, more than doubled its membership in the past five years which accounts for the need of the expansion project. This great increase in membership is a wonderful thing, but there are other things even more important than a gain in membership and that is the practice of the Gospel. If it is preached in the pulpit on Sunday and flaunted during the week, then having more names on the roll is meaningless and that church becomes little more than a social club.

Several weeks ago, David S. Burgess wrote an article for ZIONS HERALD titled, "Must the Church Remain Silent?" He wrote of the un-Christian attack made on two representatives of a labor organization in a Georgia town. He called attention to the fact that the church took no real action to see that justice was meted out to the two men who were attacked and beaten without cause by stooges of an anti-union employer.

The Georgia incident is most deplorable, and particularly regrettable to the writer because of his personal friendship for one of the victims of that heinous attack, but far worse than keeping silent on such occasions is a church which openly and defiantly boasts of its successful opposition to the demands of the worker.

The pastor and congregation of that Pittsburgh, Pa., church should re-read the story of the Wesleys and the early Methodists; study the Social Creed of the church in the light of present-day circumstances, and then get down on their knees and ask God's forgiveness for their indifferene toward the rights of their fellowmen.

ZIONS HERALD 125 YEARS AGO

October 24, 1827

Subscribers are notified that it is made the duty of the Publisher of ZIONS HERALD, by a vote of the New England Conference at their annual session in June, to send an exhibit of the state of each subscriber's account, who had not made previous payment, attached to his paper near the close of each year. The subscribers of ZIONS HERALD are reminded that this is done to prevent any misunderstanding in regard to the amount due for the Herald, and to correct any mistakes that may have taken place in the accounts of the office, or of agents, during the year. We shall soon begin to send **exhibits of accounts** attached to each paper.

.....

A luminous bottle. — The following is a method of preparing a luminous bottle, which will give sufficient light during the night to admit of the hour being easily told on the dial of a watch. A phial of clear white glass, of a long form, must be chosen, and some fine olive oil heated to ebullition in another vesssel; a piece of phosphorus of the size of a pea must be put into a phial, and the boiling oil carefully poured over it, till the phial is one-third filled. The phial must then be carefully secured, and when it is to be used, it must be cork-stopped, to admit the external air, and closed again. The empty space of the phial will then appear luminous, and will give as much light as a dull ordinary lamp. Each time the light disappears, on removing the stopper it will instantly re-appear. In cold weather the bottle must be warmed in the hands before the stopper is removed. A phial prepared in this way may be used every night for six months, with success. — **Mech. Mag.**

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A Professor, lecturing upon heat, observed that one of its most conspicuous properties was the power of expanding all bodies. A humorous student arose from his seat and asked, "Is that the reason why the days in warm weather are longer than those in cold?"

BISHOP THANKS THE PRESS

PHILADELPHIA — Bishop Fred Pierce Corson, from his office, near which young Ben Franklin first delivered newspapers, expressed the "thank you" of 25,000 Methodist ministers and more than nine million church members for America's free press and its generous service to the churches.

The Bishop's recognition of "National Newspaper Week" was in his capacity as President of the Council of Bishops of The Methodist Church. He also heads the denomination's Board of Education and is chairman of the Board of Trustees of Temple University here.

Bishop Corson's statement follows: "The churches of America have a valuable colleague in our newspapers. The generous publication of religious news by the newspapers is also a compliment to the American public.

"The freedom of the press and the community newspaper are both necessary for the maintenance of a democracy. The Church is grateful to a free press which recognizes the importance of religion in American life and salutes this unique American institution."

TRIBUTE TO ARTHUR BONNER

By Bishop Donald Harvey Tippett

Dr. Arthur Bonner—scholar, critic, saint and friend beloved! His letters, many of which I shall cherish as long as I live, reflected an erudition not common in these days. His sentence structure, meticulous choice of words, familiarity with the scriptures and the classics together with his love of life, of God and of his fellowmen conspired in every letter he wrote to make it something akin to poetry — a delight to the ear as well as to the mind.

He was a scholar, but his scholarly attainments were not to be discovered in any display he made of them, for he was far too humble for that, nor did one ever discover evidence of the pedantic in him or in anything he wrote.

His profound mind and his disciplined scholarship invested him with extraordinary powers and won for him many an accolade as a critic. A critic of no mean ability he was — but not a carping critic ever. He played the constructive role always; sharp and pointed as the criticism might have been externally, it was never caustic and one was always aware of a kindliness and a sympathetic understanding down deep inside the man.

And he was a saint — not a pious kill-joy or self-righteous bigot — but a saint. He loved his Christ and was devoted to his cause; not in a superficial or a showy way but from the heart and with the mind did he perform his duties as a Christian. He was a gentleman, with the best of what that connotes both from the South and from England. There was a sweetness about him — not the sticky, cloying kind, but a sweetness with strength. Small of stature, he was great of mind and soul and in consequence was, for all his diminutive physical attributes, a man's man, as witness his long friendship with Amos Alonzo Stagg. It is only short of tragic that a photographer could not have been at the Stockton railroad station recently when Dr. Bonner was leaving for England. At the train to see him off and to extend bon voyage was his dear friend Coach Stagg. Two men old in years but youthful in spirit — two Christian gentlemen — how different and yet how much alike—and both of them, makers of men.

And so in Exeter, a summons came to Arthur Bonner a summons to join that company of the debonnaire to sail with them "beyond the sunset and the baths of all the western stars." His going "leaves an empty place against our sky," but in that company of the debonnaire there will be none more gallant and none who will surpass his kindly good cheer and his unconquerable faith. Dr. Bonner, your Bishop salutes you!

A Selected Day

Maurice L. Bullock

Of special days there is no end. But Methodists have one selected day which Bishop Lord says is of "prior importance." The New England Conference set up a choice for such a day to honor our retired ministers, "the last Sunday in October, or one of the first two Sundays in November, or the nearest possible Sunday."

The Discipline says it is a day to give honor. Read the roll of 53 names on the list to-day, and we see they are the very men who not long since were carrying the burden in the heat of the day. They have completed over three thousand years of service. The rest of us have entered into their work. We owe them honor indeed.

Including wives and widows, we have 174 persons on our veteran list. We call them Conference Claimants. Our respectful honor for their millenniums of service to our churches carries an immense challenge for their everyday support. They must not be forgotten. We owe them a debt we can never discharge.

The least we can do is to give them one select day and now and then stab our minds deep with the pointed facts of poignant need for never-ending gifts from appreciative souls. Can any day be more select than this?

HONOR REMEMBRANCE PROTECTION

VETERANS OF THE CROSS DAY

October 26, November 2, 9, 1952

(or the nearest possible Sunday)

ITS OBSERVANCE IS

A DEBT OF HONOR!

THE PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE

Rev. Maurice L. Bullock, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Mr. Stanley O. MacMullen, Treas.
44 Broad Street, Boston 9, Mass.

DR. NORRIS' INAUGURATION

JACKSONVILLE, Ill. — Formal ceremonies inaugurating Dr. Louis William Norris as president of MacMurray College are planned for October 23-24. The activities will begin with a service in the Annie Merner Chapel on October 23rd, at which time greetings will be extended to the group by community representatives. President George Dinsmore Stoddard of the University of Illinois will deliver the opening address.

The inaugural exercises will take place on October 24th, with Dr. Ernest C. Colwell as guest speaker. Dr. Colwell is dean of faculties at Emory University. The induction will be given by Kathryn T. MacMurray, president of the college board of trustees, followed by Dr. Norris' acceptance.

Also participating in the two-day program will be Eleanor Frances Dolan, higher education associate, American Association of University Women; and Clarence P. McClelland, president emeritus of MacMurray. Dr. Norris, formerly dean of students at DePauw University, was named to the MacMurray presidency last spring.

WELCOME TO LEXINGTON

Lexington, Mass. Methodists welcomed their first minister on Friday evening, Oct. 10th, at a reception and dinner held in the Domine Manse, Bedford, Mass. The Rev. and Mrs. Earl D. Haywood, transferred to the Lexington parish from South Tewksbury, were greeted by a hundred members and constituents of the new church, plus civic officials and clergy of the town of Lexington.

New England Conference lay leader of The Methodist Church, Warner C. Danforth of Woburn, and Dr. Maurice L. Bullock, treasurer of the New England Conference, represented Methodism at the reception. Alford S. Peckham of Lexington, chairman of the new church's official board and lay leader, served as master of ceremonies.

ATICAN PAPER BACKS OVERNMENT STAND N PROTESTANTS

ROME — "Osservatore Romano," atican newspaper, published an arcle supporting the Italian governent's position that Protestant deominations in Italy must have ofcial permission to operate their hurches. Non-Catholic sects are subct to Italy's civil law and do not njoy the special privileges granted the Roman Catholic Church, the rticle said.

The Italian government recently ave the American-led Churches of hrist temporary permission to operte without official recognition. Its ction followed protests from United tates Protestants and the American mbassy over the closing of the 22 hurches of Christ in Italy.

The article in "Osservatore Romano" was written by Father Salvore Lener, S.J. He cited the Lateran acts concluded between Italy and e Vatican in 1929 as authority for e Catholic Church's position in aly. Father Lener said that the ateran treaty, which is one of the acts, says that the Catholic religion the only State religion in Italy.

Another of the pacts, the conordat, recognizes the Vatican's "exusive competence" in all matters ertaining to vigilance and control f Catholic institutions, he added. Non-Catholic religious institutions, is article stated, have not been grantd these privileges and are subject to talian laws.

Father Lener conceded that the talian constitution says that all regious confessions are equally free n the eyes of the law. But he delared there is no support for the rgument that non-Catholic religions njoy "freedom with parity." The onstitution also states clearly, he aid, that non-Catholic religions must perate within Italian law and that elations between the government nd non-Catholic sects are regulated y law. He concluded by saying that hen a law is in force, it must be reected by all.

Meanwhile, a prominent member f the Catholic hierarchy called on e government to check the activies of Protestant pastors and "emisaries" who try to lure Italians from e Catholic faith. The appeal was ade by Ildefonso Cardinal Schuster, rchbishop of Milan, in a pastoral etter addressed to parish priests and e faithful of his diocese.

Cardinal Schuster said freedom of conscience should be respected and all foreigners in Italy should be allowed to worship as they please. But he added that it was advisable, for "religious and political reasons," to "restrict freedom, especially of apostate priests and monks, to impair the unity of Italians with their distortions and to create 'sixth' columns at the orders of foreign hierarchies."

The cardinal said a strong increase in Protestant activity had been noted in his diocese and Protestant churches had made converts as a result of the threat of Catholic authorities to excommunicate all active Communists. He charged that Protestant propaganda often consisted of "calumnies and defamation of the Catholic hierarchy" and accusations that Catholic leaders "adulterate the word of God."

TESTIMONIAL DINNER TO NORMAN VINCENT PEALE

Dr. Norman Vincent Peale will be honored at a testimonial dinner in the grand ballroom of the New York City Statler Hotel on November 18th, on the occasion of his twentieth anniversary as minister of the Marble Collegiate Church, Fifth Avenue at 29th Street, New York.

His latest book, "The Power of Positive Thinking," published October 13th, is a practical guide to mastering the problems of everyday living. Currently being released via TV are twenty-six inspirational films dealing with personal problems, made by Dr and Mrs. Peale in Hollywood, their underlying theme a simple, workable formula for living a happy, useful life.

Melville E. Osborne

The Rev. Melville Ellsworth Osborne, pastor of the Centreville Methodist Church, West Warwick, R. I., died on September 17th in Palmer Memorial Hospital, Boston, Mass.

Mr. Osborne was born in Allahabad, India, December 1st, 1882, the youngest son of Dr. Dennis Osborne, prominent missionary leader in India and Burma, and of his wife, Grace Clark Osborne. He came to this country to complete his college education at Ohio Wesleyan University, and received his theological degree from Boston University School of Theology in 1913. In 1812, he married the former Annie L. Learning, of Cliftondale, Mass., who died in 1926. He is survived by two sons, Dr. Wesley D. Osborne, pastor of the Patchogue, N.Y., Methodist Church, and Dr. Melville E. Osborne, Jr., an official in the American Embassy at Mexico City, Mexico, and one grandson.

During the days of the centenary, Mr. Osborne was a field representative for the Board of Foreign Missions of the Methodist Episcopal Church, presenting a drama on India over 1800 times in representative churches, from the Atlantic to the Pacific coast. He was especially noted for his vocal and dramatic ability.

Mr. Osborne served churches in Secunderabad, India, Delaware, Ohio, North Grafton and Spencer, Mass., Presque Isle and Rockland, Maine, Woonsocket, R.I., Rockville, Vernon, Baltic and Versailles, Conn., Brockton and Fall River, Mass., before going to the Centreville Church, which he had served since June, 1949. He was a member of the New England Southern Conference for twenty-seven years.

The funeral service was conducted in the Centreville Methodist Church on Saturday, September 20th, by the Rev. C. Homer Ginns, superintendent of the Providence District, and Dr. Elmer A. Leslie, professor of Old Testament in Boston University School of Theology, who delivered the address. Dr. Leslie had been a classmate of Mr. Osborne, and had been best man at his wedding to the late Mrs. Osborne. Following cremation at Forest Hills Cemetery, the ashes were interred in Riverside Cemetery, Saugus, Mass.

Memorial gifts are being received by the Rev. Wesley Hodge, treasurer, 126 So. Main St., Coventry, R. I., to be given to an appropriate India mission project.

Mediocre Men Going Into Ministry

MINNEAPOLIS, MINN. — Too many mediocre men are going into the ministry, according to a Baptist clergyman who has made an extensive study of church leadership. Dr. Milton C. Froyd, director of research at Colgate-Rochester Divinity School, Rochester. N. Y., said the blame rests with our secular culture which encourages superior men to go into practically every vocation but the ministry.

"No one ever talks to the superior youth about entering the ministry, with the result that if he ever had an interest it is likely to be lost," Dr. Froyd said. Further, he said, the challenge of the ministry is usually presented in a highly-charged atmosphere in which the emotionally unstable student tends to respond. Procedures need to be developed, he said, which will challenge students who respond to thought and reason.

"If the Church is going to challenge this kind of leadership it will have to face the complex job that will be ahead of it," Dr. Froyd said, "It will have to find ways of challenging its ablest, most resourceful young men to the possibilities of the call of God to the ministry."

DR. WHITE RE-ELECTED

NASHVILLE, TENN.—Dr. Goodrich C. White, president of Emory University, Atlanta, Ga., was re-elected president of The Methodist Church's University Senate at the accrediting agency's quadrennial organizational meeting October 8th.

Dr. Hurst R. Anderson, president of American University, Washington, D.C., was elected vice-president. Re-elected executive secretary and recording secretary respectively, were Dr. John O. Gross and Dr. Myron F. Wicke, both staff members of the church board. Dr. Gross is executive secretary of the division of educational institutions, and Dr. Wicke is secretary of the department of higher education.

Two institutions were approved by the senate as Methodist affiliates — Westminster College of Salt Lake City, Utah, and Huston-Tillotson College, Austin. Texas. Founded in 1875 and the only Protestant college in a 500-mile area, Westminster has operated under the auspices of the Presbyterian Church, U.S.A. Huston-Tillotson represents the merger earlier this year of two long-time church colleges for Negroes — Samuel Huston (Methodist) and Tillotson (Congregational). In other action the senate voted to review the petition of Martin College, Pulaski, Tenn., for accreditation.

On A Wide Circuit

W. W. Reid

Benjamin Caulfield has given me a challenge — and I have accepted it. He has sent me (with permission to print) a hymn from his pen concerning the Holy Scriptures and their influence upon the history and lives of nations and men. And he has said, "You write another one."

Here are Mr. Caulfield's lines:

For Holy Writ, Where Ancient Sage

For Holy Writ, where ancient sage
Sought God to teach an errant age,
For psalm and song, for prophet's rage,
We thank thee, Lord.

For Holy Writ, where Jesus taught
The truths that olden prophets sought,
For love revealed, redemption bought,
We thank thee, Lord.

For Holy Writ that brings God near,
Enhancing hope, dispelling fear,
For love that dries the wayward tear,
We thank thee, Lord.

O Lord, thou speakest to our day
From out the Writ, along the way:
May be thy Holy Word obey,
And do thy will.

And I have answered his request by penning these words as an expression of my appreciation of the Word of God:

O God, Ere History Began

O God, ere history began
Or man forsook the cave,
He dreamed, he longed, he cried for thee,
He hoped beyond the grave;
And thou didst seek man's fellowship
Through all the anguished years;
Thou spake to man, man spake to thee,
Through prophets, poets, seers.

We thank thee, yea, we praise thee, God,
Thy Holy Book records
The restless search of God and man
In living, healing words.
The psalmist calms our troubled hearts
The prophets stab our wrong,
Thy Son reveals the Kingdom's way,
His love gives earth a song.

O God, in this uncertain hour
We grope, we faint, we fright.
Illume afresh the covenant page,
Renew our flickering light;
Teach us to search thy Word of Truth,
To plumb its wells of peace,
Assured that though the earth be dark
Thy quest will never cease.

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Religious Emphasis Week

LEBANON, Ill. — Religious Emphasis Week was observed at McKendree College from September 29th to October 3rd, adopting for the theme, "Living One Faith." The spiritual pilgrimage was led by Dr. G. Ernest Thomas of the Board of Evangelism. His pointed, practical preaching in the daily chapel services, the many classes and organizations to whom he spoke, together with the oportunity for personal and individual counseling, all made a profound spiritual impact on McKendree campus that will not be soon forgotten.

The committee in charge consisted of Dr. S. R. Smalley, professor of religion; Dr. W. N. Grandy, chairman of the division of social studies; Miss Vetta Jean Taylor, instructor in women's physical education, together with students, Miss Constance Parrish, '53; Mr. Robert W. Walker, '53; and Mr. David Randolph, '56.

ANNUAL BAZAAR

The Women's Auxiliary to Morgan Memorial, now celebrating its 47th anniversary, will hold its annual Day Nursery Charity Bazaar on Thursday and Friday, October 23-24, from 10 a. m. to 9 p. m. at the Morgan Memorial Goodwill Day Nursery, 15 Wheeler Street, Boston, at the institution's headquarters in the South End.

One of the highlights of the two-day program will be a gentlemen's night dinner program on Thursday (October 23rd) at which there will be many features. A luncheon will be served both days. All the proceeds will be used for the benefit of the Morgan Memorial Day Nursery, which cares for nearly 50 children each day, whose mothers are ill or work during the day.

Mrs. C. J. Cook of Eldridge Road, Jamaica Plain, Mass., veteran president of the organization, announces there will be tables with all types of merchandise and goods. Donations in merchandise or cash may be sent to table chairmen or to the treasurer, Mrs. Ralph D. Kinney, 50 Hawthorne Avenue, Arlington 74, Mass.

Split Over Perfect Love

MEMPHIS, Tenn. — Dr. W. W. Breckbill of Altoona, Pa., president of the American Council of Christian Churches, led his faction out of the Evangelical Methodist Church in a dramatic finale to the denomination's seventh annual conference. Dr. Breckbill said his group would organize an "Evangelical Congregational Methodist Bible-Believing Church."

The American Council leader was one of the two general superintendents of the 50,000-member Evangelical Methodist body The remaining general superintendent, Dr. J. H. Hamblen of Abilene, Texas, at once installed the Rev. Lucian D. Smith of Memphis to the vacated post. Mr. Smith, pastor of Wesley Memorial Evangelical Methodist church, had been serving as South-Central District superintendent.

Precipitating the withdrawal was a ballot battle over the appointment of a new editor for the "Evangelical Methodist Magazine." A conference majority voted to place Dr. Mac Hamby of Florence, Ala., in the editor's job over the protests of Dr. Breckbill's followers. Dr. Breckbill was the editor.

An earlier cause of friction, Dr. Hamblen's adherents said, was Dr. Breckbill's acceptance of a minister thought by Dr. Hamblen to be unworthy of a place in the Evangelical Methodist fold. There were theological differences, too. The main one hinged upon Article of Religion No. 26 defining "perfect love."

Dr. Hamblen and Dr. Breckbill established the Evangelical Methodist denomination in Memphis in 1946, each one contributing his own tiny independent church group.

To Remove Racial Barriers

DES MOINES, Ia. — Steps to remove racial barriers among women's groups of The Methodist Church were taken at a nine-state conference of Methodist women.

There was no opposition as the 130 official delegates to the North Central Jurisdiction of the Woman's Society of Christian Service and Deaconess Association ratified a "Charter of Racial Policies" for the denomination's Woman's Division of Christian Service. The charter was adopted last January at the division's annual meeting in Buck Hill Falls, Pa.

(1) Persons to fill positions within the official body or staff of the Woman's Division of Christian Service shall be selected on the basis of qualifications without regard to race.

(2) The institutions and projects of the division are instruments by which the Christian ideals and attitudes of the charter may be translated into action.

(3) All promotional plans of the Woman's Division must take into account the various racial groups within its organizational pattern and related to its program emphasis.

(4) Special guidance toward the integration of all groups in the life and work of the church shall be given to the auxiliary societies of the Woman's Division.

(5) Summer schools of missions and Christian service of both jurisdiction and conference should seek increasingly to establish a working relationship across racial lines in planning and carrying out all phases of the programs, taking into account the geographical accessibility of groups involved.

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(6) Summer school subsidies provided for or by any jurisdiction or conference should be available when requested for use at the school most accessible to the person receiving the subsidy.

(7) Workshops, seminars, and institutes should be set up on a geographical basis with full opportunity for initial participation by all racial groups in the making and execution of the plans.

(8) Local societies and guilds should give increased emphasis to the working together of all racial groups in study and action that affect the life of the church and community.

(9) All jurisdiction and conference societies should work for the enactment of policies at all Methodist assembly grounds that will enable the full participation of any racial group in any phase of the assembly program.

(10) The Woman's Division has consistently observed its established policy for holding its meetings in places where all racial groups can have access to all facilities without discrimination in any form.

AT SCHOOL OF THEOLOGY

Ronald Gregor Smith will speak at Boston University School of Theology chapel service on Wednesday, October 29, at 10:30 a. m. on the subject, "Myth in the New Testament." At present, Dr. Smith holds the double post of managing director and editor of the Student Christian Movement Press of London, which is now one of the major religious publishing houses in Great Britain. A Scot, native of Edinburgh, graduate M.A. of Edinburgh University with first class honours in English, and of New College, Edinburgh, B.D. with distinction in systematic theology, he has also studied at the universities of Munich, Marburg and Copenhagen.

THE WOMEN IN MAINE

Nov. 5th and 6th are the dates for the fall meeting of the Maine Conference Woman's Society of Christian Service. Gathering at the Methodist Church in Oakland, Maine, the president, Mrs. G. Duncan Moores, will call the first session to order at 2 p.m. on Wednesday, Nov. 5th. Mrs. H. E. Woolever and Miss Margaret Stimson of the national headquarters of the Woman's Society will be the featured speakers at the several sessions. and the conference officers will present their reports. The final business and inspirational session will be held at 1:15 p. m. on Thursday, Nov. 6th.

PERSONS

The Rev. William Osborn, retired, has returned to his home in Auburndale, Mass., after a summer spent in Prince Edward's Isle, where he was kept busy serving as guest preacher at several United and Presbyterian pulpits.

Four Methodists admitted to the New England Deaconess Hospital last week were Mr. Stanley O. MacMullen of Newton, Mass.; the Rev. George E. Heath of Brookline, Mass.; the Rev. Joseph M. Harrell of Woonsocket, R. I.; and the Rev. Francis W. Brett, of South Walpole, Mass.

The Rev. Ralph E. Dodge left New York by plane October 12th for a five and one-half month visit to Methodist missions in Europe and North Africa. Dr. Dodge is administrative secretary of these fields and central Africa for the Methodist Board of Missions. He will return to New York April 1st. Dr. Dodge will meet with missionaries and pastors in Belgium, Austria, Algeria, Egypt, Lebanon, Israel, Italy, Switzerland, Yugoslavia, Germany, Norway, Sweden, and Finland.

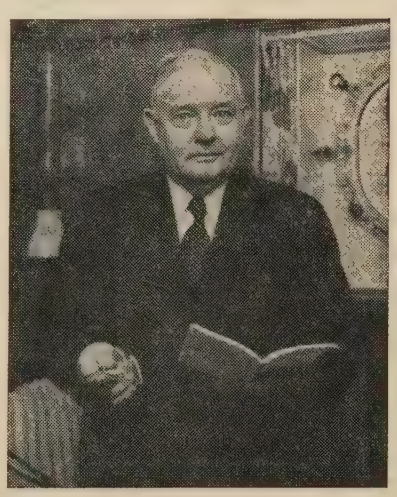
Dorothy Clarke Wilson, who was sent to India recently to make a study for the Methodist Woman's Society of Christian Service, will autograph her new novel on Indian village life entitled "House of Earth" at Boston's Cokesbury Book Store, on Tuesday, Oct. 28th from 2-5 p. m. Mrs. Wilson will be available for a few illustrated lectures on India Oct. 29-31st in the Greater Boston Area, and Mr. Robert F. Heiser, manager of the Cokesbury Book Store, 577 Boylston St., Boston, will make such arrangements for interested church groups.

The Rev. Archey D. Ball, retired Methodist minister of Leonia, N. J., has been made chairman of the newly organized Paterson Community Forum, sponsored by the Council of Churches of Paterson, N. J. Speakers for the 1952-1953 season of the forum include Norman Thomas, Dr. Harry Emerson Fosdick, Dr. E. Stanley Jones, Dr. Henry Hitt Crane, and President Mordecai Johnson of Howard University.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, was named chairman of the Interboard Committee on Missionary Education at the annual meeting held recently in Nashville, Tenn.

Mrs. Charles B. Copher will serve as interim director of Cooper Community Centre in Boston, following the resignation of Miss Josephine Lambert, who has been director for the past two years.

Bishop Moore Has Sailed



Cunard Line Photo

NEW YORK — Bishop Arthur J. Moore of Atlanta, Ga. is shown above in his stateroom on the Queen Mary before sailing from New York.

The Methodist leader is making his first visitation of the Methodist conferences and missions of the Geneva Area that were assigned to his supervision by the 1952 Southeastern Jurisdictional Conference. In addition, Bishop Moore administers Georgia Methodism and is president of the Board of Missions of The Methodist Church.

BISHOP SOMMER DIES

Bishop J. W. E. Sommer of Germany died on Oct. 14th at Zurich, Switzerland. His funeral service was held at Frankfurt, Germany, on Tuesday, Oct. 21st. Bishop Arthur J. Moore of Atlanta, Georgia, represented American Methodism at the funeral service.

A rural ministers' retreat was held at Hill, N. H. at the Quimby farmstead on Sept. 30th and Oct. 1st. Bishop John W. Lord, resident in the Boston Area, attended the retreat.

The Women

E. Louise Richardson

On Thursday, Oct. 30th, women from all over the New England Conference will gather at College Avenue Methodist Church in Somerville, Mass., for the fall meeting of the Conference Woman's Society of Christian Service.

Mrs. F. Nelson Bridgham, president, will preside at the 10 o'clock session. The host pastor, the Rev. Guy F. Wayne, conducts the devotional period; Mrs. Emil M. Hartl speaks on human rights; Mrs. Charles C. McPherson on Cooper Community Centre Building Fund; Mrs. Edward Bollinger on Rolling Ridge; and the Rev. Emerson Smith explains the duties of the Industrial Relations Chaplaincy.

After the reservation luncheon, Mrs. Edwin S. Anderson, vice-president, will present Miss Florence Hooper, a world traveler, a book reviewer of textbooks in summer schools, and an author. Many of her articles have appeared in "The World Outlook." With her knowledge of the work of the Society, and her enthusiasm, Miss Hooper will bring a challenge to the women of the Conference.

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Mrs. William D. Kennedy of West Lynn has been appointed vice-chairman of the Cooper Centre Building Fund. Mrs. Charles McPherson of Westfield, the chairman, reports that a gift of $2,500 has been made to this fund.

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Many of the local societies are profiting by the addresses of the Rev. Peter Y. F. Shih, pastor of the Chinese Christian Church in Boston, and director of the Chinese Mission of New England. At a recent meeting of the Woman's Society in Centenary Church, Auburndale, Dr. Shih gave an illuminating account of his recent three months' survey of the 71 Chinese churches throughout the U. S. and Honolulu.

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The programs of the fall district meetings of the Woman's Society of Christian Service of the New England Conference contained several unique features. A nursery with competent keepers and luncheon made it possible for mothers of young children to attend. Charts showing the financial needs were used by treasurers. Two minute officers' reports under titles of "The Angelus Hour," "Wom-

n Are Important" and "Till We Meet Again," etc., added to the enthusiasm of the listeners.

Conference Cancelled

Due to too small a registration, the Conference on Worship at Rolling Ridge, North Andover, Mass. called by the Order of St. Luke for Oct. 28 and 29 has been cancelled. If interested persons want this conference at a later date, they are asked to write to the director of the Order of St. Luke, The Rev. R. P. Marshall, 217 Arch Street, Sunbury, Penna.

NEW PROJECTS FOR ST. MARKS

Azariah F. Reimer

During the past summer, the new parsonage for St. Marks Methodist Church, in Brookline, Mass. was under construction. This fine home for the pastor and his family is located on Marion Street beside the church, and is now nearing completion. Its exterior is of red brick with stone trimmings and will be a fitting addition to this choice section of Brookline. It is estimated that the cost of this home will be $40,000.

In addition to this project, St. Marks is planning structural changes and rebuilding for the educational, social and recreational activities, which have quite outgrown the present facilities. These changes, it is expected, will also cost about $40,000. On Laymen's Sunday, October 19th, the church leaders presented these new advances requiring $80,000. The campaign is set up for payment in five years, and the people will be asked to subscribe for these five yearly installments.

Naturally, the pastor, Dr. William R. Leslie, who has served the church for thirty-one years, is the recognized leader, but a large committee, of which Dr. George E. Heath is the chairman, has this advance in full charge.

The Atlantic Methodist Church in North Quincy, Mass., will hold a rededication service on October 26th at 7:45 p. m. It will mark twenty-five years since the original dedication service, during which time the edifice has been completely paid for and many improvements made, including the installation of a chancel front. Memorial gifts to be dedicated include pulpit, altar, electric candles, Bibles and stand, and draperies. The Rev. John K. Montgomery, former pastor of the church, will be guest preacher.

An anniversary service will be held at the John Street Methodist Church in New York City, at 3:30 p. m. on Sunday, October 26th. The service will celebrate the 186th year of the congregation, 184 years of the property, and 111 years of the present building. The Rev. Arthur Bruce Moss is the pastor.

Youth Clinics Proposed

The Lynn (Mass.) District M.Y.F. Council of the New England Conference is now in the process of co-operating with the district superintendent, Archiver J. Strait, in the launching of a district-wide series of youth clinics. These clinics will consist of panel presentations of youth needs in the local church, as viewed by panel members who will be both adults and youth.

Youth who are participating include Miriam Hamm of Arlington, Harold Cogger of Reading, Richard Banks of North Andover and Frank Danforth of Woburn, Mass.

This "Lynn Plan Youth Clinic" is being launched in a serious effort to examine existing conditions in the local church and to focus attention upon remedies that should be used by laymen, pastors and youth to restore the local youth program to better health and vitality.

The idea seems to have had its origin in a discussion on youth work held at Rolling Ridge, North Andover, last spring by the four district superintendents and the conference youth director. It is hoped that this might prove to be a "pilot plan" which could later be useful on all the districts of the Boston Area.

The fall and winter program of the Augusta (Maine) District Methodist Ministers' Association began on October 20th, with an address by the Rev. Thomas O'Farrell, missionary to Africa. Future meetings will include: November 17th: an address by the Rev. Emerson Smith, Boston Area chaplain of industrial relations; January 19th: address by the Rev. Kathleen Weed, district director of children's work; February 16th: address by the Rev. Gordon W. H. Buzza, district director of youth work; and March 16th: address by the Rev. George A. Volz, district director of adult work.

EVENTS

The fall meeting of the Southern District of the New Hampshire Woman's Society of Christian Service will be held on October 29th at Portsmouth, N. H. The Rev. Ralph Grieser of Colebrook, N. H., will report on the work of the Parish of the Headwaters in the morning session. Miss Florence Hooper will be the speaker in the afternoon.

The Woman's Society of Christian Service of the New England Conference will hold its fall meeting at the College Avenue Methodist Church, Somerville, Mass., from 10 a. m. to 2 p. m. on October 30th.

The First Methodist Church of Woonsocket, R. I., held a home-coming celebration on Sunday, Oct. 12th. Parish members, past and present, joined in the morning and afternoon services and in a luncheon social hour. Bishop Lewis O. Hartman, retired, spoke at the morning service.

Twin Area Calendar

Oct. 24 — United Nations Day.

Oct. 26 — World Temperance Sunday.

Oct. 26, Nov. 2, Nov. 9 — New England Conference Veterans of the Cross Days.

Oct. 28-29 — Order of St. Luke conference on Worship at Rolling Ridge.

Oct. 29 — Fall meeting Southern District of N. H. Conference Woman's Society of Christian Service, Portsmouth, N. H.

Oct. 29 — Poughkeepsie District fall meeting at Pawling, N. Y.

Oct. 30 — Woman's Society of Christian Service, New England Conference, fall meeting, College Ave. Methodist Church in Somerville, Mass.

Oct. 31 — Reformation Day.

Nov. 6-15 — New York Area United Evangelistic Mission.

Nov. 7 — World Community Day.

Nov. 7 — Drew Advance dinner rally, Millerton, N. Y.

Nov. 9 — United Church Canvass Sunday.

Nov. 11 — Poughkeepsie (N.Y.) District youth rally.

Call To Evangelism

"A Call to Evangelism" which follows, is issued by the Committee of Fifty, a representative body ordered by the General Conference to inaugurate, implement and carry out within American Methodism, its part in the 1953 world-wide evangelistic program launched in Oxford, England in 1951.

The year ahead will bring dramatic demonstration that "the Methodists are one people in all the world," for 1953 has been designated as Methodism's year of evangelism.

The call was issued by the World Methodist Council meeting in Oxford in 1951. Responses are coming from Great Britain, the continent of Europe, South America, Asia, Africa, Australia, New Zealand, and elsewhere in our world parish. It is evident that to our global household of faith the summons to evangelism is both familiar and foremost.

The General Conference meeting in San Francisco reached its high point in the adoption of a noble resolution on "The World Wide Mission of Evangelism." The action made this evangelistic crusade "an integral part of whatever forward movement the General Conference might adopt," and instructed all the Boards and Agencies of the Church to participate in this supreme spiritual undertaking.

The priority of this official "Call to Evangelism" is validated in the conviction of Methodists everywhere that evangelism is the most urgent need of our time; that never have men, as individuals and as nations, faced such desperate circumstances as now confronts them, or know so deep a longing for a confident faith with which to meet the challenge of evil forces. The evangelism which will save the present age cannot be shallow. It must root in a personal knowledge of God and in commitment to His will; it must make itself felt in the social processes so that the will and the love of God may be more fully expressed through the agencies of our social order. Such Christian evangelism is based on firm and spiritual foundations long established in Methodist history and belief.

The Committee of Fifty, appointed by the General Board of Evangelism as authorized by the General Conference, transmits this "Call to Evangelism" issued by the World Methodist Council and the Methodist General Conference. We call upon all Methodists — whether laymen, pastors, district superintendents or bishops — to join forces in this World Program of Evangelism to help win the world for Christ. We urge every local church to make intensive evangelistic preparation from World Wide Communion Sunday, October 5, 1952 to the Watch Night Service on December 31, 1952.

WARING'S MUSIC

Methodists scored two firsts when arrangements were made to use recorded music by Fred Waring's Orchestra and Chapel Choir during the 15-minute daily broadcasts heard over some 30 radio stations during the United Evangelistic Missions in the Michigan Conference, Oct. 10-19, and the Detroit Conference, Oct. 31-Nov. 9. Commenting on the radio programs, the Rev. Joseph Edwards, director of the missions said, "We will be using records by Fred Waring's Orchestra and Chapel Choir that have never before been heard over radio." He is a staff member of the Methodist General Board of Evangelism, Nashville, Tenn.

"This is the first time we have ever been asked to furnish music for a program of this nature and we are glad to do it," a member of the Waring organization said. The programs consist of three records, a three-minute broadcast by Bishop Marshall R. Reed, Detroit, and a three-minute spot open for local up-to-the minute reports of the missions.

"THE EDUCATION OF A CITIZEN"

(Continued from Page 3)

clocks which they carried around with them. But they did not wind them nor even look at them, but would still use the sun to tell their time by, directly. We may laugh at this primitive state of affairs, and yet there are plenty of us who have been given certain aids to better neighborhoods or citizenship, or something of that sort, who just go along by the same old routines, and decline to learn about anything else.

Communities are getting much excited about the possibility of having airplanes fall upon their homes and streets, and they even find the noises associated with airplane engines and traffic very disturbing. They are working on these problems and are insisting that something be done about them. There is even more important work to be done about other matters associated with the education and the welfare of the citizen.

The citizen gets his education through many sources — and sometimes he gets it the hard way. He learns to make his judgments as he sees how others react, and what his leaders do. He gets to know the way things are going by seeing what others value and what they are trying to do.

The citizen has to learn how to organize with others and to get ideas over to those who are in authority. He has to learn also how to make his principles felt among those who have abused their authority and how to let them know that certain ways will not be tolerated. A part of his education necessarily has to do with seeking ingenious ways through which to advance the public good, even when there are groups more interested in promoting their own welfare at the expense of everyone else.

The information he acquires, the character he builds, the associations he establishes with others, the capacity he moulds for discerning issues and making judgments — these are what help to make democracy strong.

Probably no age ever had so many agencies that could be used to keep him from taking proper action and making proper judgments. He must confront all sorts of advertising which use all sorts of avenues of expression. He must resist those with money enough to see that their will is made known. He must also meet the arguments of many educated and gifted people who have given themselves over to the service of some special group. Then there are all the agencies promoting entertainment and such interests, that help to make him feel that he is foolish to bother about all these duties and problems, when there are so many more interesting things to do.

In later years the citizen has had to take some bitter education in being used for all sorts of exploitation, financial and otherwise, in some places and by some leaders. He has often come to times of discouragement. But perhaps his education really begins when he is concerned about his education and his grasp on current issues.

One trouble we are already facing is that facts of importance to us in political decisions come to us at times like these largely from biased sources. We need to have more brought before us from non-partisan or disinterested sources. It may be that telepathy or a kind of mind-reading or transmitting of ideas from mind to mind can take place — as a recent experiment tried to show — over a distance as great as 500 miles. But the

izen makes a poor job of it in try- to discover what his political lead- are up to, until and unless he can some facts from a reliable and n-partisan source.

At this time of year, when schools l colleges are opening for another son of study, it is good to remem- that we need not only to get facts l know history, and all that — but need to be trained for personality l character, on the one hand, and citizenship on the other.

The education of a citizen progres- too, when he realizes that he is ing the groundwork for a struc- e that is to endure and to serve g after his time and that this struc- e is something that humanity it- is depending upon.

ly Land Tour

nes R. Duncan

We were sitting with our bare feet ngling in the beautiful blue water the Sea of Galilee. Sweeping one's e from the brownish-gray moun- ns on the left, then across the Sea ore us, and on to the city of Ti- ias on the right, was enough to vince us that we were seeing one the most beautiful places in the rld.

Having listened to the memorized es of professional guides about holy ces, dealing with probabilities as ugh they were authentic history, had hoped the region around Naz- th and Galilee would offer a more stworthy history of actual sites and nes connected with our Lord and Gospel story. Now, sitting by Sea, with our backs to Caper- m, we were actually viewing the nes we had heard about since kind- arten days in Sunday school. It med more like a fanciful dream n reality.

Just two hours earlier, we had ven along the shore from Tiberias. ter buffaloes were enjoying the l water along the beach as they submerged with only the tops of ir heads and noses above the sur- e. The road was too rough for overloaded, small, English-made omobile of our delightful host, William D. Bathgate, medical sionary and head of the Scottish sion Hospital at Nazareth, so we ked it beside the road and walked remaining three miles to Caper- m. Across the edge of the Sea a comparatively small grove of l green olive trees, which obscured remains of this famous and an- t city. Along the way we noted a little inlet surrounded by smooth high banks, where Jesus might have pushed out a little from the land and preached to the multitudes, for there was space enough for at least 5,000 people to gather within earshot at that particular spot.

Capernaum is not a living city. One large building houses a monastery, otherwise there are no inhabitants anywhere near it. The synagogue, where we are reasonably sure Jesus preached, is in ruins, but enough of it stands for the modern pilgrim to see where the people sat as they worshipped, and the probable place where Jesus stood to preach. The building stones are massive and, unlike most ancient ruins, did not have to be excavated. On one of the fallen pillars is a carved picture of the Ark of the Covenant.

"The great struggle that now divides the world is over the soul of man: Christianity claims man as a son of God, made in His image; Communism claims him as an instrument to fashion and use for the welfare and power of the State."

"In An Age of Revolution," Cyril Garbett Oxford University Press, New York.

The religion of Israel placed such high priority on the value of this symbol of their unity and faith that a skilled workman carved its picture on the supporting pillars of the synagogue.

It was at Capernaum that Jesus cast the unclean spirit out of a man and healed the paralytic, arousing the resentment of the legalistic Pharisees. Peter's mother-in-law is said to have lived near the synagogue (the guides claim to point out the exact spot) and it was during a visit to Peter's home that Jesus cured her of a fever.

While we were exploring the ruins of Capernaum and pausing for a few moments of prayer in the synagogue, a lazy breeze developed into a fresh gale. That is why the Sea was flecked with white caps, as we sat with our feet in the water. Now it had been clearly demonstrated to us what must have happened that day when Jesus went to sleep in the boat and was awakened a short time later to find the party imperiled because of the raging wind and angry waves.

As we walked back to the car, we were met by the hot blast of a stiff wind, which seemed to have just passed through a furnace. The temperature was about 105 degrees at mid-day. Leaning into the wind as we walked reminded us of the plight of the disciples when they were "distressed in rowing, for the wind was against them." That was the time when Jesus went to their rescue walking on the water. Earlier in the trip, when we went for a swim in the Dead Sea, we wondered if it were not there that he walked on the waves, for one could not sink in that water, it was so heavily freighted with chemicals.

At this point we had traveled about 7,000 miles since leaving New York City and had seen Italy, Tyre, Sidon, Beirut, Byblos, Damascus, Jerusalem, Bethlehem Samaria, Nazareth, and many other places, yet Capernaum and the Sea of Galilee brought the experience I had hoped to find in the holy lands. Most everywhere we had been, the holy places were commercialized. Accusing fingers had been pointed at the United States for our part in the partition of Palestine and the creation of a situation that requires 800,000 Arab refugees to live in squalid camps on an allowance from the United Nations of two dollars each per month. We had been pointed out as rich Americans and beseiged by all kinds of salesmen and hordes of people making their living off the tourists by all sorts of angles. Now for one day at least we were free from political harangue, vendors, and panhandlers.

There was the Sea just as Jesus saw it, 14 miles long and six miles wide. We were certain that our Lord had spent considerable time there. Some of his disciples were men who fished and dragged their nets upon those very shores. Everywhere we looked it was easy to imagine Jesus as having preached, healed the sick, fed the thousands, and prayed there.

A devotional mood stayed with us throughout this glorious day by the Sea. Walking where he walked, seeing what he saw, feeling his lingering presence at that holy place of such tremendous significance in the world's history, is it any wonder that I should consider a day by the Sea of Galilee, which is 682 feet below sea level, as the high point of my pilgrimage to Palestine?

Anti-Labor Violence In Georgia

On July 31, John G. Ramsay, director of community relations for the C.I.O. organizing committee in the South and a distinguished Presbyterian, U.S.A., layman, and two other C.I.O. organizers, were beaten up at the gate of a lumber mill in Hazlehurst, Ga. Mr. Ramsay is a member of the business and finance committee of the National Council of Churches. The following account is taken from Mr. Ramsay's own summary of the affair as he presented it to U. S. Attorney General McGranery, appealing for an F.B.I. investigation; from other documents friendly to the C.I.O. and from a newspaper story in the Anderson, S.C. "Daily Mail" for August 21, which gives Sheriff Hatton's (of Jeff County, Ga.) version There is, however, serious discrepancy in regard to only one important fact, but, of course, very wide difference in interpretation.

Plans to organize a C.I.O. local in the lumber mill were made in the spring of this year. When John Scott of Savannah first visited Hazlehurst as a C.I.O. representative, there was considerable enthusiasm for a union local among the lumber mill employees. Soon, however, trouble began. The ablest leader of the emerging local union was demoted and then reinstated after threats of an N.L.R.B. investigation of the situation. Then he accepted, under pressure, a better-paying job in a local store. Pressure was brought to bear on other employees.

A local union meeting was announced for Friday, August 1. Shortly before seven in the morning of July 31, John Scott went to the mill gate to distribute leaflets. He was aware of the fact that there might be "some interference." The precise sequence of events at the gate that morning is the one point at which there is any significant disagreement as to the essential facts in the case — and there were very few witnesses. Mr. Scott says, in his statement prepared the following day, that he stepped inside the gate, handed the time-keeper a leaflet and explained his errand. He then went back outside the gate and handed out his literature, which "the men were glad to accept." When he had finished he stepped inside the gate again to say that he was leaving. Standing nearby was a man regarded as the mill's "strong-arm man." He said to Mr. Scott, "Don't you see that sign says 'no visitors allowed inside the gate'?" Before Mr. Scott had had time to offer any explanation, he was knocked against the clockhouse by the guard, who continued to beat him until he finally managed to get away.

Sheriff Hatton's story is that "Scott was found inside the gate, on company property, looking at the names on the time cards. The guard there told me that he told Scott to get off private property and showed him a sign, and put his hand on Scott's shoulder to take him to the gate, but Scott kicked him."

That afternoon Mr. Ramsay, Bill Strength, a C.I.O. singer, and Mr. Scott went to the gate at closing time to show that the latter had not left town, which had been widely reported. Seven men, they say, were standing by it. One of these told the three C.I.O. men to "get your — — C.I.O. out of Hazlehurst," and then began to beat up Mr. Ramsay. As they started toward the car Mr. Strength was also hit.

About this Sheriff Hatton says only that "the C.I.O. men got their faces slapped" — obviously, they did not fight back. He comments that the C.I.O. singer had been "going around the country with Ramsay preaching and praying."

From the mill the three C.I.O. men went to the police station, the mayor's office, and the sheriff's office but found them all empty. That evening they decided to postpone the union meeting planned for Friday and to hold a public meeting in the courthouse on Saturday. They arranged for a sound truck to publicize the meeting.

Friday was uneventful. Saturday morning, Mr. Ramsay planned to talk with the Rev. Harold Johnson of the Gospel Tabernacle, who had advertised in the local "Ledger" that he would preach on unions the following day. But the conversatio never occurred. The advertisemen read, in part, as follows:

"Hear this Prophetic Messag Unionism Under The Searchlight C God's Word. The Rev. Harold C Johnson will answer the followin questions from God's unchangeab and eternal Truth, the Holy Bible The advertisement indicated that th preacher was going to prove by bibl cal prophecy that unions were evil.

As the C.I.O. organizers were ge ting ready for their various tasks the suddenly discovered that the ma who had beaten Mr. Ramsay o Thursday, and a gang of 40 or 5 were gathering across the street fro their hotel. This was reported to th police and the sheriff. Local residen later identified a number of then Some of them were mill workers wh it is reported by union men, had bee asked to work that Saturday by the foreman, who was also in the gan According to Mr. Ramsay the sheri admitted that he knew permissio had been granted for their publ meeting. However, he would giv them protection to get out of th county, but that was all he could d

With his assistance the C.I.O. me left Hazlehurst and went to Grahan Ga., where they issued a statemen saying that the public meeting ha been postponed. Late that afternoo they returned to the hotel in Hazl hurst to get their bags. A gang form ed quickly. Again the sheriff escor ed them out of town but the gan followed them for several miles.

Soon after the affair the Hazlehur City Council adopted an ordinanc forbidding the use of sound truck and another setting a license fee c $5,000 for a union organizer.

On August 8 the Atlanta "Constitu tion" published an editorial statin "To resort to threates and to violenc is not good sense. Nor it it legal. I forces federal intervention and it in creases pressures and makes the tow less likely to get other industrie which we assume it wants. It wi also make for poisonous animositie which will last a long time.

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have been considered official busi-
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k at his record, it becomes appar-
that "honest Dick" has voted
ight down the line for the oil in-
ests in helping them try to grab
shore oil; oil that the Supreme
urt has ruled many times, belongs
the Federal Domain. More than
t, it now comes out that Nixon's
mer law partner is an officer in the
estern Tube Company, a company
which Nixon sought to get tax ex-
ptions and special consideration
other respects. (See "The Nation,"
tober 11th.)

call your attention to a very ex-
lent discussion of l'affaire Nixon
the "New Republic," last issue of
tember. It seems to me there is
le parallel between Nixon's fund
l Stevenson's. Nixon's was an out-
ht subsidy of an elected official,
l the record shows that he support-
the interests that were represented
the donors of this fund. Steven-
's fund was used, not by him personally, but for men who gave up private work to work as public servants, not elected, in research and other projects. It seems different to me to pay a dollar a year man, a professor engaged in research, out of such a fund, than to use the fund for yourself, and then say it was for stamps and such, when now we find that Dick used his franking privilege for political purposes as well as spending every penny of expense money allowed. I am afraid many people got caught on "honest" Dick's emotional jag.

If Dick is as honest as he says he is, let us have a look at his income tax returns for a few years back, as have the Democratic candidates. As this is written, Dick has categorically refused to do so.

George Butler,
Hartford, Conn.

Protests Editorial

Rather belatedly I am writing to protest your editorial on "The Nixon Affair." (ZIONS HERALD, Oct. 1st.) I am increasingly disturbed by the fact that many of our ministers seem to see no moral issue involved in "The Nixon Affair" and the Nixon fund.

Have you ever asked yourself whether, if the shoe had been on the other foot and a Democratic Senator had been discovered taking large sums of money from his wealthy constituents, you would not honestly have considered it a bad, dishonest business? Let me hasten to say that I was all set to vote for General Eisenhower early in the campaign, thinking he meant to stand for uncompromising honesty in government. But when he was persuaded by his national committee that it would be disastrous to the campaign to drop Nixon, he did compromise, and fell way down in the opinion of many erstwhile admirers.

Yes, "Truth is utterly refreshing" when one gets the whole truth. But Senator Nixon still refuses to tell where the $23,000 came from that furnished the down-payment on his two homes. Not that I care, except for the fact that he wants "his public" to think that he is telling all. And when he fails to, he is not being frank or honest. If he were not so definitely a young man on the make by any means and all the time, he could profitably take a leaf out of young Mr. Mechling's book. He has beaten the "invincible" McCarran in Nevada, on a shoestring — but his own shoestring! He is the kind of young politician I'd like to see General Eisenhower embrace and praise.

I heard Mr. Nixon over the radio, and was disgusted by the performance. If he had been sure of his ground, a simple factual statement might have carried weight and been effective in dispelling suspicions of a situation that smelled pretty high. But when he felt the necessity to trim his statement with all the emotional balderdash he could (a la Winchell) and then didn't "tell all," one's suspicions were confirmed.

Do you truly think it's all right for a self-announced "honest" officeholder to receive money for his own use from his constituents and all wrong for a dishonest one to do the same thing? It seems to me that is the fundamental question. And I am thoroughly disappointed to find many of our clergymen ignoring it.

Alice S. D. Boyd,
Charlottesville, Va.

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